

WORKS BY J. W. MACKAIL

BIBLIA INNOCENTIUM. Part I. : being the Story of God's Chosen People before the Coming of our Lord Jesus Christ upon Earth, written anew for Children. Crown 8vo, gilt top, 6s.

BIBLIA INNOCENTIUM. Part II. : being the Story of God's Chosen People after the Coming of our Lord Jesus Christ upon Earth, written anew for Children. Crown 8vo, gilt top, 5s.

SELECT EPIGRAMS FROM THE GREEK ANTHOLOGY. Edited, with Revised Text, Translation, Introduction, and Notes. 8vo, 14s. net.

Pocket Edition. 2 vols. (Greek Text, 1 vol.) (English Translation, 1 vol.). Fcap. 8vo, gilt top, each 2s. net; leather, 3s. 6d. net.

THE ECLOGUES AND GEORGICS OF VIRGIL. Translated from the Latin into English Prose. Square 16mo, 5s.

Pocket Edition. Fcap. 8vo, gilt top, cloth, 2s. net; leather, 3s. 6d. net.

** * Mr. Mackail has revised this Edition so as to bring it into conformity with the standard Oxford Text of Virgil.*

LECTURES ON GREEK POETRY. 8vo, 9s. 6d. net.

LECTURES ON POETRY. 8vo, 10s. 6d. net.

THE SPRINGS OF HELICON: a Study in the Progress of English Poetry from Chaucer to Milton. Crown 8vo, 4s. 6d. net.

THE LIFE OF WILLIAM MORRIS. With 2 Photogravure Portraits and 8 other Illustrations. 2 vols. Large crown 8vo, 10s. net.

Pocket Edition. 2 vols. Fcp. 8vo, gilt top, 4s. net; leather, 7s. net.

WILLIAM MORRIS: An Address at Birmingham to the National Home Reading Union. 8vo, 1s. net.

LONGMANS, GREEN & CO.

LONDON, NEW YORK, BOMBAY, CALCUTTA, AND MADRAS

THE SAYINGS OF THE
LORD JESUS CHRIST

THE SAYINGS OF CHRIST
COLLECTED AND ARRANGED
FROM THE GOSPELS BY
J. W. MACKAIL



LONGMANS, GREEN AND CO.
LONDON, NEW YORK, BOMBAY,
CALCUTTA AND MADRAS 1917

This book was printed for Reeves & Turner in April 1894, and the publication transferred to Longmans, Green & Co. in March 1897. Reprinted October 1897. Pocket Library Edition, January 1917

THIS volume contains, without any added narrative or comment, the words of Christ during His life on earth as recorded in the four Gospels. The principle on which they are collected and arranged may be briefly explained.

Where the same saying is given in two or more Gospels with some variation of language—as, for instance, the adage about the new cloth and the old garment in Matthew, Mark, and Luke, or, on a larger scale, the Parable of the Vineyard in Matthew and Luke—one version has been used to supplement the other. Where the same saying, as in the recurrent *Whoso hath, to him shall be given*, is recorded repeatedly in different contexts, it is not always repeated as often here. A few words or clauses which are more probably to be read as parenthetical or explanatory additions than as part of the quoted saying are omitted. With these qualifications, the Gospel record of the words of Christ as here transcribed is not only substantially but verbally complete.

The wording of the authorised English version has been slightly varied where clearness was to be

gained by doing so; and the reading of the best manuscripts has been followed in a few passages (as in Matthew v. 44) where it differs decisively from the received text.

The arrangement of the sayings is not strictly either by subject or (so far as the Gospel narratives purport to follow a chronological order) by chronology. Both have been kept in view; but the sayings are meant to be so grouped as to bring out the different phases which, whether successively or concurrently, go to make up the written record of Christ's words.

That record extends beyond the Gospels. It includes, for instance, the magnificent sentence preserved (Acts xx. 35) in the speech of S. Paul at Ephesus; and a number of detached sayings—some of them of great beauty and profound meaning—found in fragments of uncanonical Gospels, and in the *Logia* recovered from Egyptian cemeteries, or quoted in writings of the earlier Fathers. But what is given here does not go beyond the Gospel record; and in that record, does not go beyond the death of Christ. The sayings mysteriously uttered by a Master risen from the dead, in garden or shut chamber, or by the shore of a lake at dawn, like the voice out of heaven at Damascus, or the words heard “in the spirit” by the seer of Patmos, belong to another and a larger order. They are utterances of that mystical Presence which has reappeared in later ages, as

voice or as vision, to those who have believed they heard or saw.

The essence of Christianity is in the person of Christ. Even within His own life on earth, and rapidly afterwards, that personality became involved in and clouded over by the interpretations which gradually crystallised into formal systems of theology. To pierce through these to the central life which has never ceased to burn within them, and so to bring that life into direct contact with our own, is to know Christ ; and to know Him, as He Himself seems never to have been tired of repeating, is to know God. But to know what He says is to know Him. "The words that I speak unto you are spirit and life" : they are the life and spirit of the speaker made manifest.

The Gospels may thus be regarded less as a history than as a framework in which the words of Christ—those words which are spirit and life—are held together. Scholarship has much to say on the origins, the authorship, the date and development, and the special aims of the Gospels. As records of what happened they are incomplete, sometimes irreconcilable, not always trustworthy. Legend early began to corrupt the story, theory to warp it. As is now more and more fully realised, the important thing is what the story meant to its first writers and readers, and how, under what internal impulse of growth and what outward influences of environment, it came to be

gained by doing so ; and the reading of the best manuscripts has been followed in a few passages (as in Matthew v. 44) where it differs decisively from the received text. ,

The arrangement of the sayings is not strictly either by subject or (so far as the Gospel narratives purport to follow a chronological order) by chronology. Both have been kept in view ; but the sayings are meant to be so grouped as to bring out the different phases which, whether successively or concurrently, go to make up the written record of Christ's words.

That record extends beyond the Gospels. It includes, for instance, the magnificent sentence preserved (Acts xx. 35) in the speech of S. Paul at Ephesus ; and a number of detached sayings—some of them of great beauty and profound meaning—found in fragments of uncanonical Gospels, and in the *Logia* recovered from Egyptian cemeteries, or quoted in writings of the earlier Fathers. But what is given here does not go beyond the Gospel record ; and in that record, does not go beyond the death of Christ. The sayings mysteriously uttered by a Master risen from the dead, in garden or shut chamber, or by the shore of a lake at dawn, like the voice out of heaven at Damascus, or the words heard “in the spirit” by the seer of Patmos, belong to another and a larger order. They are utterances of that mystical Presence which has reappeared in later ages, as

voice or as vision, to those who have believed they heard or saw.

The essence of Christianity is in the person of Christ. Even within His own life on earth, and rapidly afterwards, that personality became involved in and clouded over by the interpretations which gradually crystallised into formal systems of theology. To pierce through these to the central life which has never ceased to burn within them, and so to bring that life into direct contact with our own, is to know Christ ; and to know Him, as He Himself seems never to have been tired of repeating, is to know God. But to know what He says is to know Him. "The words that I speak unto you are spirit and life" : they are the life and spirit of the speaker made manifest.

The Gospels may thus be regarded less as a history than as a framework in which the words of Christ—those words which are spirit and life—are held together. Scholarship has much to say on the origins, the authorship, the date and development, and the special aims of the Gospels. As records of what happened they are incomplete, sometimes irreconcilable, not always trustworthy. Legend early began to corrupt the story, theory to warp it. As is now more and more fully realised, the important thing is what the story meant to its first writers and readers, and how, under what internal impulse of growth and what outward influences of environment, it came to be

what it is. But the words of Christ which it preserves were less subject to altering or disturbing influences. Their inherent vitality kept them almost immune against decay. Even where they were misunderstood, the misunderstanding took effect on the comment or setting, rather than on the words themselves. Some of them are only now beginning to yield their full meaning. Some are still of doubtful import. Of others it may be said that they are perplexing, possibly corrupt, perhaps not authentic. But as a whole they are intelligible, simple, and coherent ; they embody a single life and a single spirit. That life and spirit are, in the language of the Fourth Gospel, a Word made flesh, a Divine Power and Person, God incarnate among men. Even for those who now discard earlier and later theology alike, they remain the foundation, the substance, and the completion of the Divine meaning, so far as that is attainable or imaginable by mankind.

CONTENTS

i. The New Law	<i>Page</i> 11
ii. The Year of Grace	29
iii. The Mission of the Church	47
iv. The Inner Kingdom	53
v. The Cost of Service	65
vi. The Son of God	77
vii. The Revolutionary Tribunal	91
viii. The Vigil	105
ix. The Everlasting Gospel	121

I

THE NEW LAW

BLESSED are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called God's children. Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

TAKE heed, and beware of covetousness; for a man's life consists not in the abundance of the things he possesses. Therefore I say to you, take no thought for your life what you shall eat or drink, nor yet for your body what you shall put on; is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither reap, nor gather into storehouse or barn; yet your heavenly Father feeds them; are you not much better than they? Which

of you by taking thought can add one cubit to his stature? if then you cannot do what is least, why take thought for the rest? And why take you thought for raiment? Consider the lilies of the field how they grow; they toil not, nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. If God then so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O you of little faith? Are not five sparrows sold for two farthings, and not one of them falls to the ground forgotten before God? but even the very hairs of your head are all numbered; fear not therefore; you are of more value than many sparrows. Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? for after all these things do the heathen seek; neither be of doubtful mind, for your heavenly Father knows that you have need of all these things; but seek first the kingdom of God and his righteousness, and all these things shall be added to you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient to the day is the evil thereof.

GIVE to him that asks thee, and from him that would borrow of thee turn not away. Sell what you have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens

that fails not, where no thief approaches nor moth corrupts. Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust corrupts, and where thieves do not break through nor steal; for where your treasure is there will your heart be also. It is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve*; no man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one, and despise the other. You cannot serve God and Mammon.

The ground of a certain rich man brought forth plentifully; and he thought within himself, "What shall I do? because I have no room where to bestow my fruits." And he said, "This will I do; I will pull down my barns and build greater, and there will I bestow all my fruits and my goods; and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." But God said to him, "Fool, tonight shall thy soul be required of thee; then whose shall those things be which thou hast provided?"

So is he that lays up treasure for himself, and is not rich towards God. Children, how hard it is for those who trust in riches to enter into the kingdom of God! Yes, again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of

God. With men it is impossible, but not with God, for with God all things are possible.

AND when you stand praying, forgive, if you have aught against any, that your Father who is in heaven may also forgive you. But when you pray use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking. Be not you therefore like them; for your Father knows what things you have need of before you ask him. Pray therefore after this manner: *Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done, in earth as in heaven; give us this day our daily bread; forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory for ever. Amen.* For if you forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Father forgive yours.

Therefore the kingdom of heaven is likened to a certain king who would take account of his servants; and when he had begun to reckon, one was brought him who owed him ten thousand talents; but forasmuch as he had not to pay, his lord commanded him to be sold, with his wife and children and all that he had, and payment to be made. Then the servant fell down and did

reverence to him, saying, "Lord, have patience with me and I will pay thee all." Then the lord of that servant was moved with pity, and released him, and forgave him the debt. But this same servant went out, and found one of his fellow-servants who owed him a hundred pence, and laid hands on him, and took him by the throat, saying, "Pay me that thou owest." And his fellow-servant fell down at his feet, and besought him, saying, "Have patience with me and I will pay thee all;" and he would not, but went and cast him into prison till he should pay the debt. So when his fellow-servants saw what he had done, they were very sorry, and came and told their lord all that had passed. Then his lord called him and said to him, "O thou wicked servant, I forgave thee all that debt because thou didst beseech me; shouldst thou not also have had pity on thy fellow-servant, even as I had pity on thee?" And his lord was wroth, and delivered him to the tormentors till he should pay all that was due to him.

So likewise shall my heavenly Father do also to you, if you do not from your hearts forgive every one his brother's trespasses. Be merciful therefore as your Father also is merciful

AND I tell you, ask and it shall be given you, seek and you shall find, knock and it shall be opened to you; for every one who asks receives, and he who seeks finds, and to him who knocks it

shall be opened. What man is there of you who, if his child ask him for bread, will give him a stone? or if he ask a fish, will give him a serpent? or if he ask an egg, will offer him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to them that ask him? Which of you shall have a friend and go to him at midnight and say to him, "Friend, lend me three loaves, for a friend of mine on a journey is come to me and I have nothing to set before him;" and he from within shall answer and say, "Trouble me not; the door is now shut and my children are with me in bed; I cannot rise and give thee?" I tell you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as much as he needs. Therefore I say to you, whatever you desire, when you pray believe that you shall receive it, and you shall receive it. Have faith in God; for I tell you of a truth, whoever shall say to this mountain, "Be thou removed, and be cast into the sea," and shall not doubt in his heart, but shall believe that what he says will be done, shall have what he says. If you had faith as a grain of mustard seed, you might say to this mulberry tree, "Be plucked up by the root and be planted in the sea," and it should obey you; and nothing shall be impossible to you but because of your unbelief.

TAKE heed that you do not alms before men to be seen of them; otherwise you have no reward of your Father in heaven. Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets that they may have glory of men; yes, I tell you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand does, that thy alms may be in secret; and thy Father who sees in secret shall himself reward thee openly.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen or rich neighbours, lest they also bid thee again and a recompense be made thee; but when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

Moreover when you fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear to men to fast; yes, I tell you, they have their reward. But thou when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father who is in secret, and thy Father who sees in secret shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the street corners that they

may be seen of men ; yes, I tell you, they have their reward. But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret ; and thy Father who sees in secret shall reward thee openly.

JUDGE not and you shall not be judged, condemn not and you shall not be condemned, forgive and you shall be forgiven, give and it shall be given you : good measure, pressed down and shaken together and running over, shall men give into your bosom ; for with the same judgment that you judge, you shall be judged ; and with the same measure that you measure with, shall it be measured to you again. Therefore whatever you would that men should do to you, do you even so to them ; for this is the law and the prophets.

Take heed to yourselves. If thy brother trespass against thee rebuke him, and if he repent forgive him ; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, "I am sorry," thou shalt forgive him ; yes, I tell you, not until seven times, but until seventy times seven.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he hear thee, thou hast gained thy brother ; but if he will not hear, take with thee one or two more, that in the mouths of two or three witnesses every word may be confirmed.

And if he neglect to hear them, tell the church; but if he neglect the church, let him be to thee as a heathen and publican.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, "Let me pull out the mote out of thine eye," and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood by himself and prayed thus: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess." And the publican, standing a long way off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner." I tell you he went down to his house acquitted rather than the other. For I say unto you, except your righteousness shall exceed that of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven.

You have heard that it was said by them of old time, Thou shalt not kill, and whoever shall kill shall be in danger of the court; but I say to you, whoever is angry with his brother shall be in

danger of the court ; and whoever shall say to his brother " Raca " shall be in danger of the high court, but whoever shall say " Fool " shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remember that thy brother hath aught against thee, leave thy gift there before the altar, and go thy way ; first be reconciled to thy brother and then come and offer thy gift.

You have heard that it was said by them of old time, Thou shalt not commit adultery ; but I say to you, whoever looks on a woman to lust after her has committed adultery with her already in his heart.

It has been said, Whoever shall put away his wife, let him give her a writing of divorcement ; but I say to you, whoever shall put away his wife except for the cause of unchastity, and marry another, commits adultery, and causes her to commit adultery, and whoever shall marry her after she is put away, commits adultery ; and if a woman shall put away her husband and be married to another, she commits adultery. Have you not read that the Maker at the beginning made them male and female, and said, *For this cause shall a man leave father and mother and shall cleave to his wife, and they two shall be one flesh ?* If therefore they are no more two, but one flesh, what God hath joined together, let not man put asunder. Moses because of the hardness of your hearts wrote you this precept, suffering you to put away your wives, but from the beginning it was not so.

Again, you have heard that it has been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths ; but I say to you, swear not at all ; neither by heaven, for it is God's throne, nor by earth, for it is his footstool, nor by Jerusalem, for it is the city of the great king ; neither shalt thou swear by thy head, because thou canst not make one hair white or black ; but let your speech be plain aye and no ; for whatever is more than these comes of evil.

You have heard that it has been said, An eye for an eye, and a tooth for a tooth ; but I say to you, resist not evil, but whoever shall smite thee on thy right cheek turn to him the other also ; and if any man sue thee at law and take away thy coat, let him have thy cloak also ; and whoever shall compel thee to go a mile, go with him two ; and of him who takes away thy goods ask them not again.

You have heard that it has been said, Thou shalt love thy neighbour and hate thine enemy ; but I say to you, love your enemies and pray for them that persecute you, that you may be the children of your Father who is in heaven ; for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love them that love you, what thank have you ? sinners also love those that love them ; and if you salute your brethren only, what do you more than others ? do not even the publicans so ? and if you

do good to them that do good to you, what thank have you? sinners also do the same; and if you lend to them of whom you trust to receive, what thank have you? sinners also lend to sinners to receive as much again. But love you your enemies, and do good, and lend hoping for nothing again, and your reward shall be great, and you shall be the children of the Highest; for he is kind to the unthankful and the wicked. Be you therefore perfect, even as your Father in heaven is perfect.

A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment and wounded him, and went off leaving him half dead. Now by chance a certain priest came down that way, and when he saw him, he passed by on the other side; and likewise a Levite being at the place, came and looked, and passed by on the other side. But a certain Samaritan on his journey came where he was; and when he saw him he had compassion on him and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn, and took care of him; and on the morrow when he went on, he took out two pence and gave them to the innkeeper, and said to him, "Take care of him; and whatever thou spendest more, I will repay thee when I come again." Which now of these three, thinkest thou, was neighbour to him who fell among thieves? go thou, and do likewise.

WHEN thou art bidden of any man to a wedding, sit not down in the highest seat, lest a more honourable man than thou be bidden of him, and he who bade thee and him come and say to thee, "Give this man place," and thou begin with shame to take the lowest seat. But when thou art bidden, go and sit down in the lowest seat, that when he who bade thee comes, he may say to thee, "Friend, go up higher:" then shalt thou have worship in the presence of those that sit at meat with thee. For whoever exalts himself shall be abased, and he who humbles himself shall be exalted. If any man desire to be first, he shall be last of all, and servant of all. You know that the kings of the heathen exercise lordship over them, and those who exercise authority upon them are called Great and Benefactors. But it shall not be so among you; but whoever will be great among you, let him be as the younger, and whoever will be chief among you, let him be as he who serves.

HAVE salt in yourselves and have peace one with another: you are the salt of the earth. Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned? it is thenceforth good for nothing, neither fit for the land nor yet for the dunghill, but men cast it out and tread it under foot.

ARE there not twelve hours in the day? if any man walk in the day he stumbles not, because he sees the light of this world; but if a man walk in the night he stumbles, because there is no light in him. You are the light of the world; let your light so shine before men that they may see your good works, and glorify your Father in heaven. No man when he has lighted a candle covers it with a bushel or puts it under a bed, but sets it on a candlestick that they who enter in may see the light, and it gives light to all who are in the house. A city that is set on a hill cannot be hid.

The light of the body is the eye; if therefore thine eye be single thy whole body shall be full of light, having no part dark, as when the bright shining of a candle gives thee light, but if thine eye be evil, thy whole body shall be full of darkness; take heed therefore that the light which is in thee be not darkness. But if the light that is in thee be darkness, how great is that darkness!

If you know these things, happy are you if you do them: whoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven; but whoever shall do and teach them shall be called great in the kingdom of heaven. Therefore whoever comes to me and hears these sayings of mine and does them, I will liken him to a wise man who built his house and dug deep, and laid the foundation upon a rock; and the rain

descended, and the floods came, and the winds blew and beat upon that house, and could not shake it, for it was founded upon a rock. And every one that hears these sayings of mine and does them not, shall be likened to a foolish man who without a foundation built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell, and great was the fall of it.

II

THE YEAR OF GRACE



THE TIME is fulfilled, and the kingdom of God is at hand; repent, and believe the gospel. *The spirit of the Lord is upon me, for he has anointed me to preach the gospel to the poor, he has sent me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to release the bruised, to preach the year of the grace of the Lord*—today is this scripture fulfilled in your ears: yes, I tell you, there are some who stand here who shall not taste of death till they have seen the kingdom of God come with power. I must work the work of him who sent me while it is day; the night cometh when no man can work. Go and tell the *Fox*, *Lo!* I cast out devils and do cures today and tomorrow, and the third day I shall have finished; nevertheless I must walk today and tomorrow and the day following.

COME yourselves apart into a desert place and rest awhile. I have compassion on the multitude because they have stayed now three days with me and have nothing to eat, and I will not send them away to their own homes fasting, lest they

faint on the way ; give you them to eat. Whence shall we buy bread that they may eat ? How many loaves have you ? go and see ; bring them hither to me. Make them sit down by fifties in a company. Gather up the fragments that remain, that nothing be lost.

Fill the waterpots with water ; draw out now, and bear to the governor of the feast.

I have meat to eat that you know not of. my meat is to do the will and finish the work of him who sent me. My Father works hitherto, and I work.

GO THY way ; thy son lives. Hold thy peace, and come out of him. I will ; be thou clean.

Wilt thou be made whole ? rise, take up thy bed and walk. Rise up and stand forth in the midst : stretch forth thine hand. Weep not ; young man, I say unto thee, Arise.

This kind goes not out but by prayer and fasting. Come out of the man, thou unclean spirit ; what is thy name ? Go home to thy friends and tell them how great things the Lord has done for thee, and has had compassion on thee.

Who touched my clothes ? somebody has touched me, for I perceive that virtue has gone out of me. Daughter, be of good comfort ; thy faith has made thee whole ; go in peace and be whole of thy plague. Be not afraid ; only believe and she shall be made whole. Why make you this ado, and

weep? Stand away; for the girl is not dead, but asleep. Maid, arise.

Let us pass over to the other side. Peace, be still; why are you so fearful? how is it that you have no faith? Be of good cheer, it is I; be not afraid. Come: O thou of little faith, wherefore didst thou doubt?

Believe you that I am able to do this? according to your faith be it unto you: see that no man know it: neither go into the town nor tell it to any in the town; but go thy way, shew thyself to the priest, and offer for thy cleansing what Moses commanded, for a testimony to them.

I am not sent but unto the lost sheep of the house of Israel. Let the children first be filled, for it is not meet to take the children's bread, and to cast it to the dogs. O woman, great is thy faith; for this saying go thy way, the devil is gone out of thy daughter; be it unto thee even as thou wilt.

What question you with them? O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring thy son hither to me. How long is it ago since this came to him? If thou canst believe, all things are possible to him who believes. Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.

What wilt thou that I should do to thee? receive thy sight; thy faith has saved thee. Stand forth: stretch out thine hand. Be released.

Suppose you that these Galileans were sinners above all the Galileans because they suffered such things? or those eighteen on whom the tower in Siloam fell and killed them, think you that they were sinners above all men that lived in Jerusalem? I tell you nay, but except you repent you shall all likewise perish. Neither has this man sinned nor his parents, but that the work of God might be shewn in him; go, wash in the pool of Siloam.

Woman, thou art released from thy infirmity. Behold, thou art made whole; sin no more, lest a worse thing come on thee; it is written, *Thou shalt not tempt the Lord thy God.*

Go, shew yourselves to the priests. Were there not ten cleansed? but where are the nine? except this alien, none is found who returns to give praise to God. Arise, go thy way; thy faith hath made thee whole.

This sickness is not to death, but for the glory of God, that the Son of God might be glorified thereby. Let us go into Judæa again. Our friend Lazarus sleeps, but I am going to awake him out of sleep.

Lazarus is dead; and I am glad for your sakes that I was not there, that you may believe; but let us go to him.

Thy brother shall rise again. I am the resurrection and the life; he who believes on me, though he were dead, yet shall he live; and whoever lives and believes on me shall never die. Believest thou this?

Where have you laid him ? take away the stone. Said I not to thee that if thou wouldst believe, thou shouldst see the glory of God ? Father, I thank thee that thou hast heard me ; I know that thou hearest me always, but I said it because of the people who stand by, that they may believe that thou hast sent me. Lazarus, come forth. Loose him, and let him go.

THE law and the prophets were until John ; since that time the kingdom of God is preached and all the world presses into it, and from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. Go your way and tell again to John what things you have seen and heard ; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he who shall not be offended in me.

What went you out into the wilderness to see ? a reed shaken with the wind ? But what went you out to see ? a man clothed in soft raiment ? Lo, they that are gorgeously apparelled and live delicately are in kings' courts. But what went you out to see ? a prophet ? Yes, I tell you, and much more than a prophet, for this is he of whom it is written, *Lo, I send my messenger before thy face to prepare thy way before thee.* For all the prophets and the law prophesied until John, and (if you

will receive it) this is the Elias who was to come. Elias truly shall first come as it is written of him, and restore all things; but I tell you, Elias is come already and they knew him not, but have done to him whatever they listed; likewise shall also the Son of Man suffer of them. He was a burning and a shining light, and you were willing for a season to rejoice in his light. Yes, I tell you, among them that are born of women there has not risen a greater prophet than John the Baptist; yet he who is least in the kingdom of heaven is greater than he.

I tell you of a truth, the publicans and harlots go into the kingdom of God before you. For John came unto you in the way of righteousness and you, after you had seen, repented not to believe him, but the publicans and harlots believed him. I will also ask of you one question, and answer me and I will tell you by what authority I do these things: the baptism of John, whence was it? from heaven or of men? answer me. You sent to John, and he bore witness to the truth; but I receive not testimony from man; I have greater witness than that of John; neither do I tell you by what authority I do these things.

But whereunto shall I liken the men of this generation? and what are they like? They are like children sitting in the market-place and calling one to another, and saying, "We have piped to you and you have not danced, we have

mourned to you and you have not wept." For John the Baptist came neither eating bread nor drinking wine; and you say, "He has a devil!" the Son of Man is come eating and drinking, and you say "See! a glutton, a wine-bibber, a friend of publicans and sinners!" Can you make the children of the bride-chamber fast while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days. But wisdom is justified of all her children.

When the unclean spirit is gone out of a man, he walks through dry places seeking rest, and finding none; then he says, "I will return into my house from whence I came out;" and when he is come he finds it empty, swept and garnished. Then he goes and takes with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also to this wicked generation.

Woman, what have I to do with thee? my hour is not yet come. What did Moses command you? what is written in the law? how readeest thou? Thou hast answered right: do this, and thou shalt live. No man who has been drinking old wine straightway calls for new; for he says the old is better. Think not that I am come to destroy the law and the prophets; I am not come to destroy,

but to fulfil ; and I tell you of a truth it is easier for heaven and earth to pass, than for one jot or one tittle of the law to fail.

Why do you tempt me, hypocrites ? Shew me the tribute money ; whose is this image and legend ? Render then to Cæsar what is Cæsar's, and to God what is God's.

What thinkest thou, Simon, of whom do the kings of the earth take custom or tribute ? of their own children, or of strangers ? then are the children free. Notwithstanding, lest we should offend them, go to the sea and cast a hook and take the fish that first comes up, and when thou hast opened his mouth thou shalt find a piece of money ; take it, and give it them for me and thee. Suffer it to be so now ; for so it becomes us to fulfil all righteousness.

Give not that which is holy to dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Man, who made me a judge or a divider over you ? When thou goest with thine adversary to the magistrate, give diligence to agree quickly while thou art in the way with him, lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. Yes, I tell thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing.

There was a certain rich man who had a steward ;

and the same was accused to him of wasting his goods. And he called him and said to him, "What is this I hear of thee? give in the accounts of thy stewardship, for thou mayest be steward no longer." Then the steward said within himself, "What shall I do? for my lord is taking away the stewardship from me. I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses." So he called all his lord's debtors, and said to the first, "How much owest thou to my lord?" and he said, "A hundred measures of oil." And he said to him, "Take thy bill, and sit down quickly, and write fifty." Then he said to another, "And how much owest thou?" and he said, "A hundred measures of wheat." And he said to him, "Take thy bill and write eighty." And his lord commended the unjust steward because he had done prudently; for the children of this world are wiser in their generation than the children of light. And I say to you, Make yourselves friends with the mammon of unrighteousness, that when you fail, they may receive you into everlasting habitations.

MARTHA, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary has chosen that good part which shall not be taken away from her.

Go, call thy husband, and come hither. Thou

hast well said, "I have no husband," for thou hast had five husbands, and he whom thou now hast is not thy husband ; in that saidst thou truly.

All men cannot receive this saying ; only those to whom it is given : there are some eunuchs who were so born from their mother's womb, and some who were made so by men, and some who have made themselves so for the kingdom of heaven's sake. Let him who is able to receive this, receive it.

Forbid him not ; for there is no man who shall do a miracle in my name that can lightly speak evil of me ; for he that is not against us is on our part.

HOW is it that you sought me ? wist you not that I must be about my Father's business ? Who is my mother, and who are my brethren ? Behold my mother and my brethren ! for whoever shall do the will of my Father in heaven is brother and sister and mother to me : yes, more blessed than my mother or brethren are they who hear the word of God, and do it.

Suffer little children to come to me and forbid them not, for of such is the kingdom of heaven. Take heed how you despise one of these little ones, for I tell you, in heaven their angels always behold the face of my Father who is in heaven : even so it is not the will of your Father in heaven that one of these little ones should perish.

Whoever therefore shall humble himself as this little child, is greatest in the kingdom of heaven, and whoever shall receive one such little child in my name receives me, and whoever receives me, receives not me, but him who sent me. What was it that you disputed among yourselves by the way? I tell you of a truth, whoever shall not receive the kingdom of God as a little child shall not enter into it.

LET us go into the next towns that I may preach there also; for therefore came I forth.

Will you also go away? Have I not chosen you twelve and one of you is a devil? Get thee behind me, Satan; thou art an offence to me, for thy sense is not of the things of God, but of the things of man.

Behold an Israelite indeed, in whom is no guile. Woman, you worship you know not what; we know what we worship, for salvation is of the Jews.

I tell you of a truth, this poor widow has cast more in than all those who have cast into the treasury; for they all cast into the offerings of God out of their abundance; but she out of her want cast in all that she had, even all her living.

I will come and heal him; yes, I say to you, I have not found so great faith, no, not in Israel. Thou art not far from the kingdom of God.

Son, be of good cheer; thy sins are forgiven

thee. Why do you think evil in your hearts? whether is it easier to say to a man sick of the palsy, "Thy sins are forgiven thee," or, "Rise, and walk?" But that you may know that the Son of Man has power on earth to forgive sins, I say to thee, Rise, take up thy bed, and go home.

You do not know what manner of spirit you are of; for the Son of Man is not come to destroy men's lives, but to save them. He that is without sin among you, let him first cast a stone at her. Woman, where are those thine accusers? has no man condemned thee? neither do I condemn thee; go, and sin no more.

Simon, I have somewhat to say to thee. There was a certain creditor who had two debtors; the one owed five hundred pence and the other fifty, and when they had nothing to pay, he frankly forgave them both. Tell me then which of them will love him most? Thou hast rightly judged; seest thou this woman? I entered into thine house; thou gavest me no water for my feet, but she has washed my feet with tears and wiped them with the hair of her head; thou gavest me no kiss, but this woman, since I came in, has not ceased to kiss my feet; my head with oil thou didst not anoint, but this woman has anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, he loves little.

Thy sins are forgiven ; thy faith has saved thee : go in peace.

Zacchaeus, make haste and come down, for today I must stay at thy house. Today is salvation come to this house, since he also is a son of Abraham ; for the Son of Man came to seek and to save the lost.

They that be whole need not a physician, but they that are sick ; but go and learn what *I will have mercy and not sacrifice* means ; for I am not come to call the righteous, but sinners to repentance.

How think you ? What man of you having an hundred sheep, if he lose one of them, does not leave the ninety and nine, and go into the wilderness after that which is lost until he find it ? and when he has found it, he lays it on his shoulder rejoicing ; and when he comes home, calls friends and neighbours together, saying to them, " Rejoice with me, for I have found my sheep which was lost." Yes, I tell you, he rejoices more of it than of the ninety and nine which went not astray ; in like manner there shall be more joy in heaven over one sinner who repents, than over ninety and nine just persons who need no repentance. .

Again what woman having ten pieces of silver, if she lose one piece, does not light a candle and sweep the house, and seek diligently till she find it ? and when she has found it she calls friends and neighbours together, saying, " Rejoice with me, for I have found the piece which I had lost."

I tell you that in like manner there is joy in the presence of God's angels over one sinner who repents.

A certain man had two sons, and the younger of them said to his father, "Father, give me the portion of goods that falls to me." And he divided his fortune between them. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his fortune with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want, and went and joined himself to a citizen of that country, who sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him; and the son said to him, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." But the father said to his servants, "Bring

forth the best robe, and put it on him ; and put a ring on his hand and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry ; for this my son was dead and is alive again ; he was lost and is found." And they began to be merry. Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing, and he called one of the servants, and asked what these things meant. And he said to him, "Thy brother is come, and thy father has killed the fatted calf, because he has received him safe and sound." And he was angry, and would not go in ; therefore his father came out, and entreated him ; and he answering said to his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment ; and yet thou never gavest me a kid, that I might make merry with my friends : but as soon as this thy son was come, who has devoured thy living with harlots, thou hast killed for him the fatted calf." And he said to him, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad : for this thy brother was dead and is alive again, and was lost and is found."

III

THE MISSION OF THE CHURCH



WHOM seek you? Come and see: follow me. Come after me and I will make you become fishers of men; launch out into the deep, and let down your nets for a draught.

Go your ways; behold, I send you forth as lambs in the midst of wolves; be therefore wise as serpents, and harmless as doves. Go not into the way of the heathen, and into a city of the Samaritans enter not, but go rather to the lost sheep of the house of Israel. Salute no man by the way; and as you go, preach, saying, "The kingdom of heaven is at hand." Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely you have received, freely give. Provide neither gold nor silver nor brass in your purses, nor scrip for your journey, nor bread, nor two coats, nor shoes, nor staves, for the workman is worthy of his meat. When you enter a city or town, enquire who in it is worthy, and remain in that same house, eating and drinking such things as they set before you (for the labourer is worthy of his hire) till you go thence: go not from house to house. And when you come into a house, first salute it, and say, "Peace be to

this house ;” and if the house be worthy, and the Son of Peace be there, your peace shall rest upon it; but if it be not worthy, your peace shall return to you. When they receive you in a city, heal the sick that are therein, and say to them, “The kingdom of God is come nigh you ;” and whoever shall not receive you nor hear your words, when you depart out of that house or city, go your ways out into the streets of it, and shake off the dust of your feet for a testimony, and say, “Even the very dust of your city which cleaves on us, we wipe off against you ; notwithstanding be sure of this, that the kingdom of God is come nigh you.” Yes, I tell you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

But beware of men ; for before all this they will lay hands on you and persecute you ; they will deliver you up to the councils and scourge you in the synagogues, and you shall be brought before governors and kings for my sake, for a testimony against them and the heathen. But when they deliver you up to the synagogues and into prisons, and to magistrates and powers, settle in your hearts to take no thought beforehand how or what you shall answer ; for it shall be given you in that same hour what you shall speak, for it is not you that speak, but the spirit of your Father that speaks in you. The Holy Spirit shall teach you in that same hour what you ought to say ; I will give

you a mouth and wisdom that all your enemies shall not be able to gainsay or resist. And you shall be betrayed by parents and brethren and kinsfolk and friends, and be hated of all men for my name's sake; but there shall not a hair of your head perish. But possess your souls in patience; when they persecute you in this city, flee into another, for I tell you of a truth, you shall not have gone over the cities of Israel till the Son of Man be come.

And I say to you my friends, Be not afraid of those who kill the body, and are not able to kill the soul, but after that have no more that they can do; but I will forewarn you whom to fear; fear him who has power to destroy both soul and body, and after he has killed to cast into hell; yes, I tell you, fear him. Fear them not therefore; for there is nothing covered that shall not be revealed, and hid that shall not be known. What I tell you in darkness, that speak in light, and what you hear in the ear, preach upon the housetops. I tell you of a truth, whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven. He that hears you hears me, and he that despises you despises me, and he that despises me despises him who sent me; yes, I tell you, he that receives whomsoever I send receives me, and he that receives me receives him who sent me. He that receives a prophet in the name of a prophet shall receive a prophet's reward, and he that receives a

righteous man in the name of a righteous man shall receive a righteous man's reward ; and whoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, because you belong to Christ, I tell you of a truth he shall in no wise lose his reward.

I beheld Satan as lightning fall from heaven. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing at all shall hurt you. Blessed are the eyes that see what you see ; for I tell you of a truth, many just men and prophets and kings have desired to see what you see and have not seen it, and to hear what you hear and have not heard it. Notwithstanding, rejoice not that the spirits are subject to you, but rather rejoice that your names are written in heaven.

Herein is the saying true, *One sows and another reaps* ; I sent you to reap that whereon you had bestowed no labour ; other men laboured, and you are entered into their labours.

The harvest truly is plenteous but the labourers are few ; pray therefore to the Lord of the harvest that he will send forth labourers into his harvest.

Say you not, "There are yet four months and harvest comes?" Lo, I say to you, lift up your eyes, and look on the fields, for they are white already to harvest. And the reaper receives wages, and gathers fruit, of eternal life, that sower and reaper may rejoice together.

IV

THE INNER KINGDOM

TO YOU it is given to know the mystery of the kingdom of God, but to those who are without it is not given; for whoever hath, to him shall be given and he shall have more abundance, but whoever hath not, from him shall be taken away even what he hath. Therefore I speak to them in parables, because they seeing see not and hearing hear not, nor do they understand; and in them is fulfilled what the prophet Isaiah said, *Hearing you shall hear and shall not understand, and seeing you shall see and shall not perceive; for this people have made their heart fat and dulled their ears and closed their eyes, lest at any time they might see with their eyes and hear with their ears and understand with their hearts and be converted, and I should heal them.* But blessed are your eyes, for they see, and your ears, for they hear.

Hearken; Behold, there went out a sower to sow; and it came to pass as he sowed, some fell by the wayside, and it was trodden down and the fowls of the air devoured it; and some fell on stony ground where it had not much earth, and immediately it sprang up because it had no depth

of earth, but when the sun was up it was scorched, because it lacked moisture, and because it had no root it withered away ; and some fell among thorns, and the thorns grew up with it and choked it, and it yielded no fruit ; and other fell on good ground and yielded fruit, that sprang up and increased, and brought forth some thirty, and some sixty, and some an hundredfold. He who has ears to hear, let him hear.

Do you not understand this parable ? and how then will you understand all parables ? for every scribe instructed unto the kingdom of heaven is like a man that is an householder, who brings forth out of his treasure things new and old. Hear then the parable of the sower. The sower sows the word. When any one hears the word of the kingdom and understands it not, then comes the wicked one and catches away that which was sown in his heart ; this is he who received seed by the wayside. But he that received the seed into stony places, the same is he that hears the word and anon receives it with joy, yet has he not root in himself, but dures for a while ; for afterwards, when affliction or persecution arises because of the word, by and bye he is offended. He also that received seed among the thorns is he that hears the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful. But he that received seed into good

ground is he that with an honest and good heart hears the word and understands it; which also with patience bears fruit, and brings forth, some an hundredfold, ~~some~~ sixty, some thirty.

THE kingdom of heaven is likened to a man who sowed good seed in his field; but while men slept his enemy came and sowed tares among the wheat and went his way. But when the blade was sprung up and brought forth fruit, then the tares appeared also. So the servants of the householder came and said to him, "Sir, didst not thou sow good seed in thy field? from whence then has it tares?" He said to them, "An enemy has done this." The servants said to him, "Wilt thou then that we go and gather them up?" But he said, "No, lest while you gather up the tares you root up also the wheat with them: let both grow together until the harvest, and in time of harvest I will say to the reapers, Gather the tares first and bind them in bundles to burn them: but gather the wheat into my barn."

Have you understood all these things? He that sows the good seed is the Son of Man: the field is the world: the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be

in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.

A GAIN, the kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind, which when it was full they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth to sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knows not how. For the earth brings forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he puts in the sickle, because the harvest is come.

Unto what is the kingdom of heaven like, and whereto shall I resemble it? it is like a grain of mustard seed which a man took and sowed in his garden; which indeed is the least of all seeds, but when it is grown it is the greatest among herbs

and becomes a tree, and shoots out great branches, so that the birds of the air come and lodge in the shadow of it.

Whereunto shall I liken the kingdom of God, or with what comparison shall I compare it? it is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man has found, he hides, and for joy of it goes and sells all that he has and buys that field.

Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it.

IF I have told you of earthly things and you believe not, how shall you believe if I tell you of heavenly things? Yes, I tell you, except a man be born again, he cannot see the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit; except a man be born of water and the spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, You must be born again. Art thou a master of Israel, and knowest not this? yes, I tell you, except you are converted and become as little children, you shall not enter into the kingdom of heaven.

The wind blows where it lists, and thou hearest

the sound of it, but canst not tell whence it comes and whither it goes ; so is every one that is born of the spirit.

When a strong man armed keeps his palace, his goods are in peace ; but when a stronger than he attacks and overcomes him, he takes from him all the armour in which he trusted, and divides his spoils. How can one enter into a strong man's house and spoil his goods, except he first bind the strong man ? and then he will spoil his house. Harken to me every one and understand : there is nothing that can enter into a man from without and defile him, but it is the things which come out of him that defile the man. Fools, did not he who made what is without make what is within also ? but rather give alms of what you have, and lo, all things are clean to you. Are you also yet so without understanding ? do you not perceive that whatever enters from without into a man's mouth cannot defile him, because it enters not into his heart, but into the belly, and goes out into the draught ? That which comes out of the man's mouth defiles the man ; for from within, out of the heart of men, proceed evil thoughts, covetousness, adulteries, fornications, murders, thefts, wickedness, deceit, lasciviousness, an evil eye, perjury, blasphemy, pride, foolishness ; all these evil things come from within and defile the man, but to eat with unwashed hands defiles not a man.

The first of all the commandments is, *Hear, O*

Israel ! the Lord our God is one God ; and thou shalt love the Lord thy God with all thy heart and soul and mind and strength. This is the first commandment, and the second is like to it, namely, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these ; on these two commandments hang all the law and the prophets.

THE sabbath was made for man, and not man for the sabbath ; therefore the Son of Man is lord of the sabbath also. Have you not read so much as this, what David did when he had need, and was an hungered, himself and they that were with him ? how he went into the house of God in the days of Abiathar the high priest, and ate the shewbread, which was not lawful for him to eat, neither for those that were with him, but only for the priests ? or have you not read in the law how on the sabbath days the priests in the temple profane the sabbath and are blameless ? but I say unto you, in this place is one greater than the temple. But if you had known what *I will have mercy and not sacrifice* means, you would not have condemned the guiltless. I will ask you one thing : is it lawful on the sabbath days to do good or to do evil ? to save life or destroy it ? What man shall there be among you that shall have an ox or an ass, or one sheep, and it fall into a pit on the sabbath day, will he not straightway lay hold on it

and lift it out? how much then is a man better than a sheep? Hypocrite, does not each one of you on the sabbath loose his ox or ass from the stall and lead him away to watering? and ought not this woman, a daughter of Abraham whom Satan hath bound, lo! these eighteen years, to be loosed from this bond on the sabbath day?

I have done one work, and you all wonder? Well, Moses gave you circumcision (not that it is of Moses, but of the patriarchs) and you circumcise a man on the sabbath day. If a man receive circumcision on the sabbath day that the law of Moses should not be broken, are you angry with me because on the sabbath day I have made a man every whit whole? Judge not by appearance, but judge righteous judgment.

A good man out of the good treasure of his heart brings forth good, and an evil man out of the evil treasure of his heart brings forth evil; for of the abundance of the heart the mouth speaks. You shall know them by their fruits; do men gather grapes of thorns, or figs of thistles? Even so every good tree brings forth good fruit, but a corrupt tree brings forth evil fruit; a good tree cannot bring forth evil fruit, nor a corrupt tree good fruit. Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit. Every tree that brings forth no good fruit is hewn down and cast into the fire.

A certain man had two sons ; and he came to the first, and said, "Son, go work today in my vineyard." He answered and said, "I will not," but afterwards he repented, and went. And he came to the second, and said likewise ; and he answered and said, "I go, sir," and went not. Which of these two, think you, did the will of his father ?

But I say to you, every idle word that men shall speak they shall give account thereof in the day of judgment ; for by thy words thou shalt be justified, and by thy words condemned.

[IT IS written in the prophets, *They shall be all taught of God.* Believe me, the hour comes when you shall worship the Father neither in this mountain nor yet at Jerusalem ; the hour comes and now is, when true worshippers shall worship the Father in spirit and in truth ; for the Father seeks such to worship him. God is a spirit ; and they that worship him must worship in spirit and in truth. No man has seen the Father, except him who is of God ; you have neither heard his voice at any time, nor seen his shape. It is the spirit that quickens, the flesh profits nothing ; the words that I speak to you are spirit and life, though there are some of you that believe not.

The kingdom of God comes not with observation, neither shall they say "Lo here !" or "Lo there !" for lo ! the kingdom of God is within you.

v

THE COST OF SERVICE

THE DISCIPLE is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord : and where I am, there shall my servant also be ; if any man serve me my Father will honour him. Yes, I tell you, the disciple is not above his master, nor the sent greater than the sender, but every one that is perfect shall be as his master. But which of you, having a servant ploughing or feeding cattle, will say to him by and bye, when he is come from the field, "Go and sit down to meat," and will not rather say to him, "Make ready my supper, and gird thyself and serve me till I have eaten and drunk, and afterwards thou shalt eat and drink"—does he thank that servant because he has done what he was told? I fancy not. So likewise you, when you shall have done all that is commanded you, say, "We are unprofitable servants : we have only done our duty."

For the kingdom of heaven is like a man that was a householder, who went out early in the morning to hire labourers into his vineyard ; and

when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the market-place and said to them, "Go you also into the vineyard, and I will give you whatever is right;" and they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and said to them, "Why do you stand here all the day idle?" They answered, "Because no man has hired us." He said to them, "Go you also into the vineyard, and whatever is right that you shall receive." So when evening was come, the lord of the vineyard said to the steward, "Call the labourers and give them their hire, beginning from the last and so on to the first." Then those who were hired about the eleventh hour came and received every man a penny. But when the first came, they supposed they would receive more, and they likewise received every man a penny. And when they had received it, they murmured against the householder, saying, "These last have wrought but one hour, and thou hast made them equal to us who have borne the burden and heat of the day." But he answered one of them and said, "Friend, I do thee no wrong; didst thou not agree with me for a penny? take thy money and go thy way; I will give unto this last even as unto thee. Is it not

lawful for me to do what I will with my own? is thine eye evil because I am good?"

So the last shall be first, and the first last; for many are called, but few are chosen.

AND why call you me "Lord, Lord," and do not the things which I say? Not every one that says to me "Lord, Lord" shall enter into the kingdom of heaven, but he that does the will of my Father who is in heaven. Many will say to me in that day, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" and then I will profess to them, "I never knew you; depart from me, workers of wickedness." Every plant that my Father in heaven has not planted shall be rooted up. He that is not with me is against me, and he that gathers not with me, scatters abroad. Woe to the world because of offences! for it is impossible but offences will come, but woe to him through whom they come! it were better for him that a millstone were hung about his neck and he cast into the depth of the sea, than that he should make one of these little ones who believe in me to stumble.

If they have called the master of the house Beelzebub, how much more shall they call them of his household? Blessed are you when men shall hate you and drive you out and revile you and persecute you, and shall say all manner of evil

against you falsely for my sake: rejoice in that day and leap for joy, for behold, your reward is great in heaven; for, in like manner did their fathers to the prophets who were before you. But woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

Woe to you that are rich! for you have received your consolation. Woe to you that are full! for you shall hunger. Woe to you that laugh now! for you shall mourn and weep. Blessed are you poor, for yours is the kingdom of God. Blessed are you that hunger now, for you shall be filled. Blessed are you that weep now, for you shall laugh.

Whoever will come after me, let him deny himself and take up his cross daily and follow me. For whoever will save his life shall lose it, but whoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall a man give in exchange for his soul? or what shall it profit a man if he shall gain the whole world and lose himself, or be cast away?

And call no man your father upon earth; for one is your Father who is in heaven. He that loves father or mother more than me is not worthy of me, and he that loves son or daughter more than me is not worthy of me, and he that takes not his cross and follows after me, is not worthy of me. No man sews a piece of a new

garment upon an old; if otherwise, then both he makes a worse rent in the new, and the piece taken out of the new does not match the old. Neither do men put new wine into old bottles, else the new wine will burst the bottles, and the wine will be spilt and the bottles perish; but new wine must be put into new bottles, and both are preserved. If any one come to me and hate not his father and mother and wife and children and brethren and sisters, yes, and his own life also, he cannot be my disciple; and whoever does not bear his cross and come after me cannot be my disciple. So likewise, whoever of you forsakes not all that he has, cannot be my disciple.

Why callest thou me good? there is none good but God only. But if thou wilt enter into life, thou knowest the commandments, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and mother, and Love thy neighbour as thyself: keep these: yet thou lackest one thing; if thou wilt be perfect, go thy way, sell all that thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me.

I tell you of a truth, except a grain of wheat fall into the ground and die, it remains alone, but if it die, it brings forth much fruit. He who loves his life shall lose it, and he who hates his life in this world shall keep it unto the life

eternal. If any man serve me, let him follow me; even as the Son of Man came not to be served but to serve, and to give his life a ransom for many.

The foxes have holes and the birds of the air have nests, but the Son of Man has not where to lay his head. Follow me, and let the dead bury their dead, but go thou, and preach the kingdom of God.

NO MAN having put his hand to the plough and looking back is fit for the kingdom of God. For which of you, intending to build a tower, does not first sit down and count the cost, whether he have enough to finish it? lest haply after he has laid the foundation and is not able to finish it, all that look at it begin to mock him, saying, "This man began to build and was not able to finish." Or what king going to make war against another king, does not first sit down and consult whether he be able with ten thousand men to meet him that comes against him with twenty thousand? if not, while the other is yet a great way off, he sends an embassy and desires conditions of peace.

Enter in at the narrow gate: for wide is the gate and broad is the way that leads to destruction, and many there be that go in thereat; because strait is the gate and narrow is the way which leads to life, and few there be that find it. Strive to enter in at the strait gate; for many,

I tell you, will seek to enter in and shall not be able. If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell, where their worm dieth not, and the fire is not quenched. And if thy right hand offend thee, cut it off and cast it from thee; for it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched. For every one shall be salted with fire, as every sacrifice must be salted with salt.

I am come to send fire on the earth; and what will I if it be already kindled? but I have a baptism to be baptised with, and how am I straitened till it be accomplished! Suppose you that I am come to give peace on earth? I tell you, no, but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three: the father shall be divided against the son and the son against the father, the mother against the daughter and the daughter against the mother, the mother-in-law against her daughter-in-law and the daughter-in-law against her mother-in-law. And the brother shall deliver up the brother to death, and the father the child,

and the children shall rise up against their parents and cause them to be put to death ; and a man's foes shall be they of his own household. Think not that I am come to send peace on earth ; I came not to send peace, but a sword.

A certain nobleman went into a far country to receive a kingdom for himself, and to return ; and he called his ten servants and delivered them ten pounds, saying to them, "Trade with it till I come." But the citizens hated him, and sent a message after him saying, "We will not have this man to reign over us." Now when he had received the kingdom, and was returned, he commanded the servants to whom he had given the money to be called to him, that he might know how much each of them had made by trading. Then came the first, saying, "Lord, thy pound has gained ten pounds," and he said to him, "Well done, good servant, because thou hast been faithful in a very little, have thou rule over ten cities." And the second came saying, "Lord, thy pound has gained five pounds," and he said in like manner to him, "Be thou also over five cities." And another came saying, "Lord, behold thy pound, which I have kept laid up in a napkin, for I feared thee, because thou art an austere man, who takest up what thou layedst not down, and reapest what thou didst not sow." And he said to him, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere

man, taking up what I laid not down, and reaping what I did not sow; why then gavest thou not my money into the bank, that at my coming I might have received mine own with interest? Take from him the pound" (he said to those that stood by) "and give it to him who has ten pounds" ("Lord, he has ten pounds," they said)—"for I tell you, to every one who hath shall be given, and from him who hath not, even that he hath shall be taken away from him. But those mine enemies, who would not that I should reign over them, bring hither and slay them before me."

Take heed therefore how you hear, for whoever hath, to him shall be given, and whoever hath not, from him shall be taken away even that which he seems to have.

And that servant who knew his lord's will and prepared not himself, nor did according to his will, shall be beaten with many stripes; but he that knew not, and committed things worthy of stripes, shall be beaten with few stripes; for unto whom much is given, of him shall much be required, and to whom men have committed much, of him they will ask the more.

A certain man had a fig tree planted in his vineyard; and he came and sought fruit on it, and found none. Then said he to the dresser of his vineyard, "Behold, these three years I come seeking fruit on this fig tree and find none; cut it down, why does it cumber the ground?" And he

answering said to him, "Master, let it alone this year also till I shall dig about it and dung it ; and if it bear fruit, well, and if not, then after that thou shalt cut it down."

. If you were blind, you would have no sin ; but now you say, "We see ;" therefore your sin remains. For judgment I am come into this world, that they who see not might see, and they who see might be made blind.

VI

THE SON OF GOD

MY DOCTRINE is not mine, but his who sent me: whoever is minded to do his will shall know of the doctrine, whether it be of God or whether I speak of myself. I tell the world what I have heard of him; for I have not spoken of myself, but the Father who sent me told me what to say and teach; what I say therefore, I say even as the Father said it to me.

I am come in my Father's name, and you receive me not; if another shall come in his own name, him you will receive. He who speaks of himself seeks his own honour; but he who seeks the honour of him who sent him is true, and no fault is in him. But I know you, that you have not the love of God in you. How can you believe, who receive honour one of another, and seek not the honour that comes from God only? I receive not honour from men. This is the work of God, to believe on him whom he has sent; and you have not his word abiding in you, for whom he has sent, him you believe not.

If I bear witness of myself my witness is not true; there is another that bears witness of me, and I know that the witness which he witnesses of me is true. You search the scriptures because you think you have eternal life in them, and you will not come to me to have life. Do not think that I will accuse you to the Father; there is one that accuses you, even Moses in whom you trust. For had you believed Moses, you would have believed me, for he wrote of me. But if you believe not his writings (and they it is which testify of me) how shall you believe my words?

Yes, and why even of yourselves judge you not what is right? Though I bear witness to myself, my witness is true, for I know whence I came and whither I go; but you cannot tell whence I come and whither I go. You judge after the flesh; I judge no man; and yet if I judge, my judgment is true, for I am not alone, but I and the Father who sent me. Even in your law it is written that the witness of two men is true; I am one, who bear witness of myself, and the Father who sent me bears witness of me. Believe me for the very works' sake; the work that my Father has given me to finish, the deeds I do in my Father's name, bear witness of me that the Father has sent me. If I do not the works of my Father, do not believe me. But if I do, though you believe not me, believe the works, that you may know and believe that the Father is in me and I in him.

DO YOU now believe? I told you, and you did not believe; yes, I tell you, you seek me not because you saw the miracles, but because you ate of the loaves and were filled. Labour not for the meat which perishes, but for that meat which endures to everlasting life, which the Son of Man shall give you; for God the Father has consecrated him. Yes, I tell you, Moses gave you not that bread from heaven, but my Father gives you the true bread from heaven; for the bread of God is he who comes down from heaven and gives life to the world. It is written, *Man shall not live by bread alone, but by every word that comes from the mouth of God.* He who eats of this bread shall live for ever. I am the bread of life; he that comes to me shall never hunger, and he that believes on me shall never thirst. Your fathers ate manna in the wilderness and are dead; this is the bread that comes down from heaven that a man may eat of it and not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. Yes, I tell you, except you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day; for my flesh is meat indeed and my blood is drink indeed; he that eats my flesh and drinks my blood dwells in me, and I in him.

As the living Father has sent me and I live by the Father, so he that eats me, even he shall live by me.

IF THOU knewest the gift of God, and who it is that saith to thee, "Give me to drink," thou wouldst have asked of him, and he would have given thee living water. If any man thirst, let him come to me and drink. He that believes on me, as the scripture says, *Out of his belly shall flow rivers of living water.* Whoever drinks of this water shall thirst again; but whoever drinks of the water that I shall give him shall never thirst, but the waters that I shall give him shall be in him a well of water springing up into everlasting life.

I AM the light of the world; he who follows me shall not walk in darkness but shall have the light of life. Light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that does evil hates the light, neither comes to it, lest his deeds should be reprov'd; but he that does truth comes to the light that his deeds may be made manifest as wrought in God. I am come a light into the world, that whoever believes on me should not continue in darkness. While you have light, believe in the light, that you may be the children of light. As long as I am in the world, I am the

light of the world. Yet a little while is the light with you. Walk while you have the light, lest darkness come upon you; for he who walks in darkness knows not whither he is going.

I TELL you of a truth, he that enters not by the door into the sheepfold, but climbs up some other way, is a thief and a robber, but he that enters in by the door is the shepherd of the sheep. To him the keeper of the gate opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out; and when he drives forth his own sheep he goes before them and the sheep follow him, for they know his voice; and a stranger they will not follow, but will flee from him, for they know not the voice of strangers.

I am the door of the sheep; by me if any man enter in he shall be saved, and shall go in and out and find pasture. All that ever came before me are thieves and robbers, but the sheep did not hear them. The thief comes only to steal and to kill and to destroy; I am come that they might have life, and might have it more abundantly. I am the good shepherd: the good shepherd gives his life for the sheep. But he who is a hireling and not the shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees, and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and cares not for the sheep.

I am the good shepherd, and know my sheep and am known of mine; and I lay down my life for the sheep. But you do not believe because, as I said to you, you are not of my sheep. My sheep hear my voice, and I know them, and they follow me, and I give them eternal life, and they shall never perish, nor shall any one pluck them out of my hand. And other sheep I have who are not of this fold; these also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd.

COME to me all that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest for your souls: for my yoke is easy and my burden light.

Heaven and earth shall pass away, but my words shall not pass away.

DOST thou believe on the Son of God? thou hast both seen him, and it is he that talks with thee.

Before Philip called thee, when thou wast under the fig tree, I saw thee; because I said I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

Have I been so long with you, and yet hast thou not known me, Philip? How sayest thou

“Shew us the Father?” believest thou not that I am in the Father and the Father in me? You know neither me nor my Father; if you had known me, you would have known my Father also.

Whom do men say that I the Son of Man am? But whom say you that I am? Blessed art thou, Simon son of Jona, for flesh and blood has not revealed it to thee, but my Father who is in heaven. And no man has ascended up to heaven but he who came down from heaven, even the Son of Man who is in heaven. I that speak unto thee am he.

Is it not written in your law, *I said, ye are gods?* If it calls them gods to whom the word of God came, and if the scripture cannot be broken, do you say of him whom the Father has consecrated and sent into the world “Thou blasphemest” because I said I am the Son of God? What think you of Christ? whose son is he? How say the scribes that Christ is the son of David? for David himself in the spirit calls him Lord, saying, *The Lord said to my Lord, sit thou on my right hand till I make thine enemies thy footstool;* if David call him Lord, how is he his son?

EVERY kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand. How can Satan cast out Satan? if Satan rise up against himself and be divided, he cannot stand, but has

an end. And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges; but if I cast out devils by the spirit of God, then, no doubt but the kingdom of God is come nigh you. Wherefore I say to you, all manner of sin and blasphemy shall be forgiven to men, but the blasphemy against the Spirit shall not be forgiven. Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the holy Spirit, it shall not be forgiven him either in this world or in the world to come.

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes on him shall not perish, but have eternal life. Yes, I tell you, he who hears my word and believes on him who sent me has everlasting life and shall not come into condemnation, but is passed from death into life. For God so loved the world that he gave his only-begotten son, that whoever believes on him should not perish, but have eternal life. God sent not his son into the world to judge it, but that the world might be saved through him. He who believes on him is not judged, but he who believes not is judged already, that he has not believed in the name of the only-begotten Son of God; and this is his condemnation.

My Father loves me, because I lay down my life to take it up again. No man takes it from

me, but I lay it down of myself, that the world may know that I love the Father. I have power to lay it down and I have power to take it up again ; this is the mission I have received of my Father. For the Son of Man is come to save that which was lost. If you continue in my word, you are my disciples indeed, and you shall know the truth, and the truth shall make you free : yes, I tell you, whoever commits sin is the servant of sin ; and the servant abides not in the house for ever. But the Son abides for ever ; if the Son therefore shall make you free, you shall be free indeed.

And if any man hear my words and believe not, I judge him not ; for I came not to judge the world but to save it. He who rejects me and receives not my words has one that judges him ; the word that I have spoken shall judge him in the last day. But these things I say, that you may be saved.

The Father judges no man, but has committed all judgment to the Son, and has given him authority to execute judgment also, because he is the Son of Man, that all men should honour the Son even as they honour the Father ; he who honours not the Son honours not the Father who sent him. If I had not come and spoken to them, and done among them the works that no other man did, they had not had sin ; but now they have no cover for their sin ; they have known and hated both me and my Father.

Whoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he comes in the glory of his Father with the holy angels. Whoever shall confess me before men, him shall the Son of Man also confess before God's angels; but he that denies me before men shall be denied before God's angels.

I tell you again, if two of you shall agree on earth as to anything they shall ask, it shall be done for them by my Father who is in heaven; for where two or three are gathered together in my name, there am I in the midst of them; yes, I tell you, he who believes on me shall do also the works that I do, and greater works than these. I can of my own self do nothing; the Father who lives in me does the works. Yes, I tell you, the Son can do nothing of himself, but what he sees the Father do; whatever things he does, these also does the Son likewise; for the Father loves the Son, and shows him all things that himself does, and will show him greater works than these, that you may wonder. As the Father has life in himself, so he has given to the Son to have life in himself. As the Father raises up and quickens the dead, even so the Son quickens whom he will; yes, I tell you, he who believes on me has everlasting life. And he who sent me is with me: the Father has not left me alone, for I do his will always, and I know that his will is everlasting life.

All whom the Father gives me shall come to me, and him that comes to me I will in no wise cast out: for I came down from heaven not to do mine own will, but the will of him that sent me; and this is the will of the Father who sent me, that every one who sees the Son and believes on him may have everlasting life, and that of all whom he has given me I should lose nothing, but should raise it up again at the last day.

Murmur not among yourselves. No man can come to me, except the Father who has sent me draw him. Every man therefore who has heard and learned of the Father comes to me.

You know me, and you know whence I am; and I am not come of myself, but he that sent me is true, whom you do not know. But I know him, for I am from him, and he has sent me: as the Father knows me, so I know the Father. All things are delivered to me by my Father; and no man knows who the Son is but the Father, or who the Father is, but the Son, and he to whom the Son will reveal him. My Father who gave to me is greater than all, and none is able to pluck out of my Father's hand.

I and my Father are one.

VII

THE REVOLUTIONARY TRIBUNAL



EXCEPT you see signs and wonders you will not believe.

When you see a cloud rise out of the west, straightway you say, "There comes a shower;" and so it is: and when you see the south wind blow, you say, "There will be heat:" and it comes. When it is evening you say, "It will be fair weather, for the sky is red," and in the morning, "It will be foul weather today, for the sky is red and lowering;" O hypocrites, you can discern the face of the sky and the earth, but how is it that you cannot discern the signs of the times? A wicked and adulterous generation seeks after a sign, and there shall no sign be given it but the sign of the prophet Jonah; for as Jonah was a sign to the Ninevites, so shall the Son of Man be to this generation. The men of Nineveh shall rise in the judgment with this generation and shall condemn it; because they repented at the preaching of Jonah, and behold, a greater than Jonah is here. The Queen of the South shall rise in the judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth to hear

the wisdom of Solomon, and behold, a greater than Solomon is here.

But I say to you, You also have seen me, and believe not. Woe to thee, Chorazin ! woe to thee, Bethsaida ! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago sitting in sackcloth and ashes. But I tell you it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell ; for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day. But I tell you, it shall be more tolerable for the land of Sodom at the day of judgment, than for thee. Yes, I tell you, you shall not see me again until the time come when you shall cry, " Blessed is he that comes in the Lord's name."

You will surely say to me this proverb, " Physician heal thyself ! whatever we have heard done in Capernaum do also here in thine own country." But I tell you of a truth, many widows were in Israel in the days of Elias, when heaven was shut up three years and six months, when great famine was throughout all the land, but to none of them was Elias sent, save unto Sarepta of Sidon, unto a widow woman ; and many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed saving Naaman the Syrian. A prophet is not without honour but in his own country and

among his own kin and in his own house. Did you never read this that is written, *The stone which the builders rejected is become the head of the corner : this is the Lord's doing and is marvellous in our eyes ?* And whoever shall fall on this stone shall be broken, but on whom it shall fall, it will grind him to powder.

A certain man made a great supper, and bade many ; and sent his servant at supper time to say to them that were bidden, "Come, for all things are now ready ;" and they all with one consent began to make excuse. The first said to him, "I have bought a piece of ground, and must needs go and see it ; pray hold me excused." Another said, "I have bought five yoke of oxen and I go to prove them ; pray hold me excused." Another said, "I have married a wife, and therefore I cannot come." So the servant came and informed his lord of this. Then the master of the house was angry and said to his servant, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, the maimed, the halt, and the blind." And the servant said, "Lord, it is done as thou hast ordered and yet there is room." And the lord said to the servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled ; for I tell you, none of the men who were bidden shall taste of my supper."

Hear another parable. There was a certain householder who planted a vineyard, and hedged

it round about and dug a winepress in it, and built a tower, and let it out to husbandmen and went into a far country for a long time. And when the season of fruit drew near, he sent a servant to the husbandmen that they should give him of the fruit of the vineyard; but they caught him and beat him and sent him away empty. Again he sent another servant, and they cast stones at him and wounded him in the head, and entreated him shamefully and sent him away empty; and again he sent a third, and they wounded him also and cast him out. Then the lord of the vineyard said, "What shall I do? I will send my one son, my well-beloved; it may be when they see him they will reverence him." But when the husbandmen saw him, they reasoned among themselves, saying, "This is the heir: come, let us kill him, that the inheritance may be ours;" so they caught him and cast him out of the vineyard and killed him. What therefore shall the lord of the vineyard do to them? he shall come and destroy these husbandmen, and give the vineyard to others. Therefore I tell you the kingdom of God shall be taken from you, and given to a nation that brings forth the fruits of it.

The kingdom of heaven is like a certain king who made a marriage for his son, and sent forth his servants to call those who were bidden to the wedding, and they would not come. Again he sent forth other servants, saying, "Tell those who were

bidden, Behold, I have prepared my dinner, my oxen and fatlings are killed, and all is ready; come to the marriage." But they made light of it and went their ways, one to his farm, another to his merchandise, and the rest took his servants and tortured and slew them. But when the king heard of this he was wroth, and sent out an army and destroyed those murderers and burned their city. Then he said to his servants, "The wedding is ready, but those who were bidden were not worthy; go therefore into the highways, and bid all you find to the marriage." So the servants went out into the highways and gathered together all they found, both bad and good, and the wedding was furnished with guests. Now when the king came in to see his guests, he saw there a man who had not a wedding garment on; and he said to him, "Friend, how didst thou come in hither without a wedding garment?" and he was speechless. Then said the king to the servants, "Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." For many are called, but few are chosen.

TAKE heed and beware of the leaven of Herod, and of the leaven of the Pharisees and Sadducees. O you of little faith, why reason you among yourselves because you have brought no bread? perceive you not yet, neither understand? have you your heart yet hardened? having eyes

see you not ? and having ears hear you not ? and do you not remember when I broke the five loaves among five thousand, and when the seven among four thousand, how many baskets full of fragments you took up ? How is it that you do not understand that I spoke not to you concerning bread, that you should beware of the leaven of the Pharisees and Sadducees ? Beware of the leaven of the Pharisees, which is hypocrisy. Well did Isaiah prophesy of you hypocrites, as it is written, *This people draws nigh me with their mouth and honours me with their lips, but their heart is far from me ; but in vain do they worship me, teaching the commandments of men as doctrines.* For you reject God's law to hold your own tradition, as the washing of pots and cups, and many other such like things you do. For God commanded, *Honour thy father and thy mother*, and Moses said, *Whoever curses father or mother let him die the death ;* but you say, *If a man say to his father or mother, Any help you might have from me is my free-will offering,* and you let him do nothing more for his father or his mother, making the word of God of no effect through your tradition which you have handed down.

The scribes and Pharisees sit in Moses' seat ; all therefore that they bid you observe, observe and do ; but do not after their works, for they say and do not. But all their works they do to be seen of men ; they make broad their phylacteries and

enlarge the borders of their garments, and love the uppermost places at feasts and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Master, Master. But be not you called Master; for one is your master, even Christ, and you all are brethren; neither be you called teachers, for one is your teacher, even Christ; but he that is greatest among you shall be your servant. Let them alone; they are blind leaders of the blind. Can the blind lead the blind? shall they not both fall into the ditch?

O generation of vipers, how can you, being evil, speak good things? You justify yourselves before men; but God knows your hearts; for that which is highly esteemed among men is abomination in the sight of God.

WOE TO you, scribes and Pharisees, hypocrites! for you are as graves which appear not, and the men that walk over them are not aware of them.

Woe to you also, lawyers! for you bind heavy burdens and grievous to be borne and lay them on men's shoulders, and yourselves touch not the burden with one of your fingers. Woe to you, lawyers! for you have taken away the key of knowledge, and shut up the kingdom of heaven against men; you enter not in yourselves, and those that would enter in, you hinder.

Woe to you, scribes and Pharisees, hypocrites ! for you devour widows' houses, and for pretence make long prayers ; therefore the damnation you receive shall be the greater.

Woe to you, scribes and Pharisees, hypocrites ! for you compass sea and land to make one proselyte, and when he is made, you make him twice as much the child of hell as yourselves. Woe to you, blind guides, who say, *Whoever shall swear by the temple, it is nothing, but whoever shall swear by the gold of the temple is a debtor ;* fools and blind ! for which is greater, the gold or the temple that makes the gold sacred ? and *Whoever shall swear by the altar, it is nothing ; but whoever swears by the gift on it is guilty ;* fools and blind ! for which is greater, the gift, or the altar that makes the gift sacred ? Whoever therefore shall swear by the altar, swears by it and by all that is on it, and whoever shall swear by the temple, swears by it and by him who dwells in it ; and he that shall swear by heaven, swears by God's throne, and by him who sits thereon.

Woe to you, scribes and Pharisees, hypocrites ! for you pay tithe of mint and rue, anise and cumin, and have omitted the graver part of the law, justice, mercy, and faith, and the love of God ; these ought you to have done, without leaving the other undone ; blind guides, that strain at a gnat and swallow a camel :

Woe to you, scribes and Pharisees, hypocrites !

for you make clean the outside of cup and dish, but are full of extortion and excess within ; blind Pharisee, clean first the inside of the cup and dish, that the outside may be clean too !

Woe to you, scribes and Pharisees, hypocrites ! for you are like whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones and of all foulness ; even so you also outwardly appear righteous to men, but are full of hypocrisy and wickedness within.

Woe to you, scribes and Pharisees, hypocrites ! for you build the tombs of the prophets, and adorn the sepulchres of the righteous, and say, " If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets," so bearing witness against yourselves that you are the children of your fathers ; for they killed the prophets, and you build their tombs. Fill up then the measure of your fathers ; serpents, brood of vipers, how can you escape the damnation of hell ?

Lo therefore ! said the wisdom of God, I send to you prophets and apostles and wise men and scribes ; and some of them you shall kill and crucify, and some you shall scourge in your synagogues and persecute from city to city ; that on you may come all the innocent blood shed on earth from the foundation of the world, from the blood of guiltless Abel to the blood of Zechariah son of Barachiah whom you slew between sanctuary and

altar ; I tell you of a truth, it shall all be required of this generation.

SEEST thou these great buildings ? I tell you, the days will come when there shall not be left one stone upon another that shall not be thrown down. O Jerusalem, Jerusalem, slayer of prophets and stoner of messengers ! how often would I have gathered thy children together as a hen gathers her brood under her wings, and you would not ! Lo, your house is left to you desolate. Hadst thou but known, thou in this thy day, the way of thy peace ! but now it is hid from thine eyes. For the days shall come when thine enemies shall cast a trench about thee and league thee round and keep thee in on every side, and shall lay thee flat with the ground and thy children within thee, and shall not leave in thee one stone upon another, because thou knewest not the time of thy visiting.

TAKE these things hence ; make not my Father's house a house of merchandise. It is written, *My house shall be called by all men the house of prayer* ; but you have made it a den of thieves. Did not Moses give you the law, and none of you keeps it ? Why do you go about to kill me ?

Many good works from my Father I have showed to you ; for which of them would you stone me ? Yes, I tell you, we say what we know and bear

witness of what we have seen ; and you do not receive our witness. I have many things to say of you and to judge you of ; as I hear, I judge, and my judgment is just. I know you are Abraham's children ; but you seek to kill me, because my word has no place in you. You are from beneath, I am from above ; you are of this world, I am not of this world ; I speak what I have seen with my Father, and you do what you have seen with your father. If you were Abraham's children you would do the works of Abraham, but now you seek to kill me because I have told you the truth that I have heard from God ; this did not Abraham. You do the deeds of your father. If God were your father you would love me, for I proceeded and came forth from God ; and I did not come of myself, but he sent me. Why do you not understand what I say ? because you cannot listen to my word. You are of your father the devil, and will do your father's desire. He was a murderer from the beginning : he abode not in the truth, because there is no truth in him ; when he speaks a lie he speaks of his own, for he is a liar and the father of it. And because I tell the truth you do not believe me. Which of you convicts me of sin ? and if I tell the truth why do you not believe me ? He that is of God, hears God's words ; you do not hear them because you are not of God. I have not a devil ; I honour my Father, and you dishonour me. I seek not my own glory ; there

is one that seeks and judges ; yes, I tell you, if a man keep my saying he shall never see death. If I honour myself my honour is nothing ; it is my Father that honours me, of whom you say he is your God, yet you have not known him, nor me ; had you known me, you would have known my Father also. But I know him ; and if I were to say I know him not, I should be a liar like you ; but I know him and keep his word. Your father Abraham rejoiced to see my day, and saw it and was glad ; yes, I tell you, before Abraham was, I am.

VIII

THE VIGIL



TELL you of a truth, the hour is coming, and now is, when the dead shall hear the voice of the Son of God and hearing it shall live. Wonder not at this ; for the hour is coming in which all that are in the graves shall hear his voice and come forth ; and then shall he reward every man according to his works ; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation.

Then shall the kingdom of God be likened to ten virgins who took their lamps and went forth to meet the bridegroom ; five of them were wise and five foolish. Those who were foolish took their lamps, and took no oil with them, but the wise took oil in vessels with their lamps. While the bridegroom tarried they all slumbered and slept ; and at midnight a cry went up, " Behold, the bridegroom comes ! go out and meet him ! " Then all those virgins rose and trimmed their lamps ; and the foolish said to the wise, " Give us of your oil, for our lamps are gone out. " But the wise answered, " There would not be enough for us and you ; but go rather to the sellers and buy

for yourselves." And while they went to buy, the bridegroom came, and those who were ready went in with him to the marriage, and the door was shut. Afterwards the other virgins came also, saying, "Lord, Lord, open to us." But he answered and said, "I tell you of a truth I know you not." Watch therefore; for you know neither the day nor the hour when your Lord comes. When once the master of the house has risen up and has shut to the door, and you begin to stand without and to knock at the door, saying, "Lord, Lord, open to us!" and he shall answer and say to you, "I know you not whence you are;" then shall you begin to say, "We have eaten and drunk in thy presence, and thou hast taught in our streets;" but he shall say, "I tell you I know you not whence you are; depart from me, all workers of wickedness." There shall be weeping and gnashing of teeth when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out; and from east and west and from north and south many, I tell you, shall come and sit down in the kingdom of God, but the children of the kingdom be cast into outer darkness; and lo! there are last who shall be first, and there are first who shall be last.

LET your loins be girt and your lights burning; and be yourselves like men that wait for their lord to return from the wedding, that when he

comes and knocks they may open to him immediately. Blessed are those servants whom their lord shall find watching when he comes ; yes, I tell you, he shall gird himself and make them sit down to meat and will come forth and serve them ; and if he shall come in the second or the third watch, and find them so, blessed are those servants. Who then is that faithful and wise steward whom his lord shall make ruler over his household to give them their portion of meat in due season ? Blessed is that servant whom his lord when he comes shall find so doing ; yes, I tell you, he will make him ruler over all that he has. But if that wicked servant say in his heart, " My lord delays his coming," and begin to beat the men-servants and maidens, and to eat and drink and be drunken, the lord of that servant will come in a day when he looks not for him, and at an hour when he is not aware, and will cut him asunder and appoint him his portion with the hypocrites. Take heed then to yourselves, lest at any time your heart be overcharged with surfeiting and drunkenness and cares of this life, and that day come upon you unawares ; for as a snare shall it come on all who live on the face of the whole earth.

And know this, that if the master of the house had known what hour the thief would come, he would have watched and not suffered his house to be broken through. Be you therefore ready ; watch and pray ; for the Son of Man comes at an hour

when you think not; as a man taking a far journey who left his house and gave authority to his servants, and appointed every man his work, and ordered the porter to watch. Watch therefore; for you know not when the Master of the house is coming, at evening or at midnight or at cock-crowing or in the morning; lest coming suddenly he find you sleeping. And what I say to you I say to all, watch!

HE WHO is faithful in the least is faithful in much also, and he who is unjust in the least is unjust in much also; if then you have not been faithful in the mammon of unrighteousness, who will commit the true riches to your charge? and if you have not been faithful in another's, who shall give you what is your own? For as a man traveling into a far country called his own servants, and delivered his goods to them; and to one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey; then he that had received the five talents went and traded with the same, and made other five talents; and likewise he that had the two also gained other two; but he that had received one went and dug in the earth, and hid his lord's money.

After a long time the lord of those servants came back, and reckoned with them; and so he that had received five talents came and brought

other five talents, saying, "Lord, thou deliveredst me five talents; behold, I have gained five talents more beside them." His lord said to him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many; enter into the joy of thy lord." He also that had received two talents came and said, "Lord, thou deliveredst me two talents; behold, I have gained other two talents beside them." His lord said to him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many; enter into the joy of thy lord."

Then he who had received the one talent came and said, "Lord, I knew thee for a hard man, reaping where thou hast not sown and gathering where thou hast not scattered, and I was afraid, and went and hid thy talent in the earth; lo, there thou hast thine own." His lord answered and said to him, "Wicked and slothful servant, thou knewest that I reap where I sowed not and gather where I did not scatter; thou oughtest therefore to have put my money with the bankers, and at my coming I should have received mine own with interest. Take therefore the talent from him, and give it to him who has ten talents. For to every one that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even what he hath. And cast the unprofitable servant into outer dark-

ness; there shall be weeping and gnashing of teeth."

THERE was in a city a judge who neither feared God nor regarded man; and there was a widow in that city, who came to him saying, "Avenge me of mine adversary." And for awhile he would not; but afterwards he said to himself, "Though I fear not God nor regard man, yet because this widow troubles me I will avenge her, lest by her continual coming she weary me." Hear what the unjust judge says; and shall not God avenge his own elect who cry day and night to him, though he bear long with them? I tell you he will avenge them speedily. Nevertheless when the Son of Man comes, shall he find faith in the land?

There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar called Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom; the rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and sees Abraham afar off and Lazarus in his bosom. And he cried and said, "Father Abraham, have mercy on me and send

Lazarus that he may dip the tip of his finger in water and cool my tongue ; for I am tormented in this flame." But Abraham said, " Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted and thou art tormented. And beside all this, between us and you there is a great gulf fixed : so that they who would pass from hence to you, cannot ; neither can they pass to us, that would come from thence." Then he said, " I pray thee then, father, that thou wouldst send him to my father's house ; for I have five brethren ; that he may testify unto them, lest they also come unto this place of torment." Abraham saith unto him, " They have Moses and the prophets ; let them hear them." And he said, " Nay, father Abraham ; but if one went unto them from the dead they will repent." And he said to him, " If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

YOU are astray, not knowing the scriptures or the power of God. The children of this world marry and are given in marriage, but they who shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, nor can they die any more ; for they are equal to the angels who are in heaven, and are the children of God, being the children of

the resurrection. And as touching the dead, that they rise, have you not read in the book of Moses how God spoke to him in the bush, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not the God of the dead, but the God of the living; for all live to him; therefore you are far astray.

FEAR not, little flock, for it is your Father's good pleasure to give you the kingdom; yes, I tell you, to you who have followed me in my temptations, I appoint a kingdom as my Father has appointed me; that in the new birth, when the Son of Man shall sit on the throne of his glory, you also may eat and drink at my table in my kingdom and sit on twelve thrones judging the twelve tribes of Israel.

What would you that I should do for you? you know not what you ask. Are you able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with? You shall drink indeed of my cup, and be baptised with the baptism that I am baptised with; but to sit on my right hand and on my left is not mine to give, but is for those for whom my Father has prepared it: yes, I tell you, there is no man who has left house or brethren or sisters or father or mother or wife or children or lands for my sake and the gospel of the kingdom of God, but he shall receive a hundredfold now in this world,

houses and brethren and sisters and mothers and children and lands, with persecutions ; and in the world to come, eternal life.

THE DAYS will come, when you shall desire to see one of the days of the Son of Man, and shall not see it. But as it was in the days of Noah before the flood, so shall it be also in the days of the coming of the Son of Man : they ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and they knew not until the flood came and destroyed them all. Likewise also as it was in the days of Lot : they ate, they drank, they bought, they sold, they planted, they built ; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all : even thus shall it be in the day when the Son of Man is revealed. But first he must suffer many things, and be rejected by this generation.

In that day he who shall be on the housetop and his stuff in the house, let him not come down to take it away ; and he who is in the field, let him likewise not return back : remember Lot's wife. Whoever shall seek to save his life shall lose it, and whoëver shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed ; the one shall be taken and the other left ; two men shall be in a field ; the one shall be

taken and the other left; two women shall be grinding at the mill; the one shall be taken and the other left.

Wherever the body is, thither the eagles will gather. Take heed lest any man deceive you; for many shall come in my name saying, "I am Christ," and, "The time draws near." Beware of false prophets who come to you in sheep's clothing, but inwardly are ravening wolves. But when you shall hear of wars and commotions, be not terrified, for these things must happen first, but the end is not by and bye. For nation shall rise against nation, and kingdom against kingdom, and there shall be great earthquakes in divers places, and famines, and pestilences, and fearful sights and great signs from heaven: all these are the beginnings of sorrows. And then shall many be offended, and betray one another, and hate one another, and because wickedness shall flourish, the love of many shall grow cold; and you shall be hated of all nations for my name's sake, and some of you they shall cause to be put to death; but he who endures to the end shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come.

When therefore you shall see Jerusalem compassed with armies, and the abomination of desolation spoken of by Daniel the prophet stand in the holy place (let him who reads understand!) then

let them that are in Judea flee to the mountains, let him who is on the housetop not come down, nor go in to take anything out of his house, and let him who is in the field not return back to fetch his coat; for there shall be great distress in the land, and wrath upon this people; for these are the days of vengeance, that all things which are written may be fulfilled. And woe to them who are with child and to them who give suck in those days! But pray that your flight be not in winter, nor on the sabbath day; for those days shall be an agony such as has not been from the beginning of the creation which God created, until now, neither shall be. And they shall fall by the edge of the sword, and be led away captive through all nations; and Jerusalem shall be trodden down by the heathen, until the times of the heathen are fulfilled. And except those days were shortened, there should no flesh be saved; but for the sake of the chosen they shall be shortened.

Then if any man shall say to you "Lo, here is Christ!" or "lo, there!" believe not: for there shall arise false Christs and false prophets and shall show great signs and wonders, insomuch that if possible they shall deceive the very elect. But take heed; see, I have told you it all beforehand. Therefore if they shall say to you, "See, he is in the desert," go not forth; "See, he is in the secret chamber," follow not. For as the lightning lightens out of the east and shines even to the

west, so also shall be the coming of the Son of Man in his day.

Immediately after the agony of those days, the sun shall be darkened and the moon not give light and the stars shall fall from heaven ; and there shall be upon earth distress and perplexity of nations, the sea and waves roaring, men's hearts failing them for fear, and for expectation of what shall come on the earth ; for the powers of heaven shall be shaken. And then the sign of the Son of Man shall appear in heaven, and all the nations of the earth shall mourn, and shall see the Son of Man coming in the clouds of heaven with power and great glory ; and he shall send his angels with a great trumpet-blast, and they shall gather his chosen from the four winds, from one end of heaven to the other.

And when these things begin to happen, then look up and lift up your heads, for your redemption draws nigh.

Now learn a parable of the fig tree. When his branch is yet tender and puts forth leaves, you see and know that summer is now nigh at hand ; so likewise, when you shall see all these things come to pass, know that the kingdom of God is near, even at the door. Yes, I tell you, this generation shall not pass till all these things be fulfilled. But of the day and the hour no man knoweth, no, not the angels who are in heaven, nor the Son, but the Father alone. Watch therefore and pray always,

that you may be accounted worthy to escape all that shall come to pass, and to stand before the Son of Man.

WHEN the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another as a shepherd divides his sheep from the goats, and shall set the sheep on his right hand, but the goats on his left. Then shall the king say to those on his right hand, "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me meat, I was thirsty and you gave me drink, I was a stranger and you took me in, naked and you clothed me, sick and you visited me, in prison and you came to me." Then shall the righteous answer him, saying, "Lord, when saw we thee hungry and fed thee? or thirsty and gave thee drink? when saw we thee a stranger and took thee in, or naked and clothed thee, or when saw we thee sick or in prison and came to thee?" And the king shall answer and say to them, "I tell you of a truth, inasmuch as you have done it to one of the least of these my brethren, you have done it to me."

Then shall he say also to those on the left hand, "Depart from me, you cursed, into everlasting fire prepared for the devil and his angels; for I was

hungry and you gave me no meat ; I was thirsty and you gave me no drink ; I was a stranger and you took me not in, naked and you clothed me not, sick and in prison, and you visited me not." Then shall they also answer him, saying, "Lord, when saw we thee hungry or thirsty or a stranger or naked or sick or in prison and did not minister to thee?" Then shall he answer them, saying, "I tell you of a truth, inasmuch as you did it not to one of the least of these, you did it not to me." And these shall go away into everlasting punishment, but the righteous into life eternal.

IX

THE EVERLASTING GOSPEL

DESTROY this temple, and in three days I will raise it up. Does this offend you? what if you shall see the Son of Man ascend up where he was before? yes, I tell you, hereafter you shall see heaven open and the angels of God ascending and descending upon the Son of Man.

This voice came not because of me, but for your sakes. Arise, and be not afraid: tell the vision to no man, until the Son of Man be risen again from the dead. Let these sayings sink down into your hearts; for yet a little while I am with you, and I go my way to him who sent me, and whither I go, you cannot come. You shall seek me and shall not find me; and you shall die in your sins, if you do not believe that I am he, whom I said to you from the first. When you have lifted up the Son of Man then you shall know that I am he; if I am lifted up from earth, I will draw all men to me.

MY TIME is not yet come, but your time is always ready; the world cannot hate you, but me it hates because I bear witness that its works

are evil ; go you up to this feast ; I do not go up to this feast yet, for my time is not yet fully come.

LO, WE go up to Jerusalem, and all that was written by the prophets concerning the Son of Man shall be accomplished ; for he shall be betrayed to the chief priests and scribes, and they shall condemn him to death and deliver him to the heathen to mock and to spit upon and to scourge and to crucify, and after he is killed he shall rise again the third day. For it cannot be that a prophet perish out of Jerusalem. Now is the hour come for the Son of Man to be glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and that immediately. Now is the judgment of this world ; now shall the prince of this world be cast out.

GO INTO the village over against you ; straightway as you enter it you will find an ass tied, and with her a colt, on which no man has yet sat ; loose him and bring him hither, and if any one ask you why you are loosing him, you shall say “ Because the Lord requires him,” and straightway he will send him hither.

I tell you that if these should hold their peace, the stones would immediately cry out. Yes, have you never read *Out of the mouth of babes and sucklings thou hast made thy praise perfect ?*

No man eat fruit of thee hereafter for ever.

Why trouble you the woman? for she has wrought a good work on me. Let her alone; against the day of my burying she has kept this. For the poor you have always with you, and whenever you will you may do them good, but me you have not always. She has done what she could; she is come beforehand to anoint my body for burial; yes, I tell you, wherever this gospel shall be preached throughout the whole world, this also that she has done shall be told for her memorial.

You know that after two days is the passover, and the Son of Man is betrayed to be crucified. Go into the city, and behold, a man shall meet you carrying a pitcher of water; follow him, and where he enters, say to the householder, "The Master says, My time is at hand; where is the guestchamber, where I shall eat the passover with my disciples?" and he will show you a large upper room furnished and prepared; there make ready for us. With desire I have desired to eat this passover with you before I suffer; for I say to you, I will not eat any more of it, until the fulfilment come in the kingdom of God.

What I do thou knowest not now, but thou shalt know hereafter. If I wash thee not thou hast no part with me. He who is washed needs not save to wash his feet, but is clean every whit: you are clean, but not all. Know you what I have done to you? for which is greater, he who sits at table or he who serves? surely he who sits at

table; but I am among you as he who serves. You call me Master and Lord; and you say well, for so I am. If I then your Lord and Master have washed your feet, you also ought to wash one another's feet; for I have given you an example, that you should do as I have done to you. A new commandment I give you, to love one another; to love one another as I have loved you; by this shall all men know that you are my disciples, if you love one another.

I speak not of you all (I know whom I have chosen) but now I tell you before it come, that when it is come you may believe that I am he: yes, I tell you, one of you whose hand is with me on the table shall betray me. He it is to whom I shall give a sop when I have dipped it. The Son of Man goes indeed, as it is written of him, but woe to the man by whom the Son of Man is betrayed! it had been good for that man if he had not been born. Thou hast said it; it is thou. What thou doest, do quickly.

LITTLE children, yet a little while I am with you. You shall seek me, and as I said to the Jews, "Whither I go you cannot come," so now I say to you. Lo, the hour comes, yes, is now come, that you shall be scattered every man his own way, and shall leave me alone; and yet I am not alone, because the Father is with me. All of you shall be offended because of me tonight, as it is written,

I will smite the shepherd, and the sheep of the flock shall be scattered abroad; but after I am risen again I will go before you into Galilee. When I sent you out without purse and scrip and shoes, lacked you anything? But now let him who has a purse take it, and his scrip likewise; and he who has no sword, let him sell his cloak and buy one. For I tell you that what is written, And he was reckoned among the criminals, must yet be accomplished in me; for my end comes. It is enough.

TAKE, eat; this is my body which is given for you; do this in remembrance of me.

Drink all of it; for this is my blood of the new covenant which is shed for many for the remission of sins: yes, I tell you, I will not drink of this fruit of the vine again until the day when I drink it new with you in my Father's kingdom.

Simon, Simon, behold, Satan has desired you that he may sift you like wheat, but for thee I have prayed that thy strength fail not; and when thou hast recovered thyself, strengthen thy brethren. Wilt thou lay down thy life for my sake? of a truth I tell thee, Peter, today, even in this night before the cock crow twice, thou shalt deny three times that thou knowest me. Whither I go thou canst not follow me now; but thou shalt follow me afterwards. And I say also to thee, Simon son of Jona, thou shalt be called the Rock. Thou art Peter, and upon this rock I will build my

church, and the gates of hell shall not prevail against it; and I will give thee the keys of the kingdom of heaven; whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven.

I AM the true vine and my Father is the husbandman. Every branch in me that bears not fruit, he takes away; and every one that bears fruit he cleans that it may bring forth more fruit. You are clean now, through the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can you except you abide in me. I am the vine, you the branches. He who abides in me and I in him, brings forth much fruit; for apart from me you can do nothing. If a man abide not in me, he is cast forth as a branch and withers; and men gather them and cast them into the fire, and they are burned. Herein is my Father glorified, that you bear much fruit; so shall you be my disciples.

Hitherto I have spoken to you in parables; but the time comes when I shall no more speak to you in parables, but shew you plainly of the Father. Yet a little while and the world sees me no more; but you see me; because I live you shall live also. I came forth from the Father into the world; I leave the world again and go to the Father; and I will pray the Father and he shall

give you another comforter who may abide with you for ever, the spirit of truth, whom the world cannot receive, because it sees him not nor knows him ; but you know him, for he dwells with you and shall be in you. I will not leave you comfortless ; I will come to you ; then you shall know that I am in my Father, and you in me, and I in you. This I have told you being yet present with you ; but the Comforter, the holy Spirit whom the Father will send in my name, will teach you all things, and bring all that I have said to your remembrance. I did not tell you this at first, because I was with you ; but now I go my way to him who sent me, and have told you before it come to pass, that when the time comes, you may remember that I told you, and believe.

Hereafter I will not talk much with you ; for the prince of this world comes, and has no part in me. If the world hate you, remember that it hated me first ; if you were of the world the world would love his own, but because you are not of the world but I have chosen you out of the world, therefore the world hates you. Remember the word that I said to you, "The servant is not greater than his lord." If they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep yours also. I have told you this, that you may not stumble ; they will put you out of the synagogues ; yes, the time comes when whoever kills you will think that he does God service ; and

all these things they will do to you for my name's sake, because they have not known the Father, nor me. He who hates me hates my Father also; but so the word is fulfilled that is written in their law, *They hated me without a cause*. But when the Comforter whom I will send to you from the Father, the spirit of truth which proceeds from him, is come, he shall bear witness to me, and you shall also, because you have been with me from the beginning. And when he is come, he will convince the world of sin and righteousness and judgment: of sin, because they believe not on me, of righteousness, because I go to my Father and you see me no more, of judgment, because the prince of this world is judged. I have yet many things to say to you, but you cannot bear them now; but when he, the spirit of truth, is come, he will guide you into all truth. For he shall not speak of himself, but shall speak what he hears, and show you things to come; and shall glorify me, for he shall take of mine and shew it to you. I say of mine, because all that the Father has is mine: the word which you hear is not mine, but the Father's who sent me, and as the Father has given me commandment, even so I do.

I have told you this, that my joy might remain in you, and that your joy might be full; but because I have told you, sorrow has filled your hearts. Nevertheless I tell you the truth, it is expedient for you that I go away, for if I go not away, the

Comforter will not come to you ; but if I go away, I will send him to you. A little while and you shall not see me, and again a little while and you shall see me, because I go to the Father. Do you question among yourselves of what I said? I tell you of a truth, you shall weep and lament, but the world shall rejoice, and you shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail has sorrow because her hour is come, but as soon as she is delivered of the child she remembers the anguish no more, for joy that a man is born into the world : and so you now have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man take from you.

Let not your heart be troubled ; believe in God, and believe in me. There are many mansions in my Father's house ; if it were not so I would have told you. I go to prepare a place for you ; and though I go I will come again and receive you to myself, that you also may be where I am ; and you know whither I go and by what way, and none of you asks me, " Whither goest thou ? " I am the way, the truth, and the life ; no man comes to the Father but by me ; had you known me you would have known my Father, and henceforth you do know him, and have seen him ; he who has seen me has seen the Father ; for I go to my Father, and will do whatever you shall ask in my name, that the Father may be glorified in the Son. If you shall ask anything in my name, I will do it.

If you love me, keep my commandments ; he who has my commandments and keeps them, he it is that loves me ; and he that loves me shall be loved of my Father, and I will love him and will show myself to him. If a man love me he will keep my words, and my Father will love him, and we will come to him and make our abode with him. He that loves me not keeps not my sayings.

You have heard how I said to you, "I go away and come to you again." If you loved me you would rejoice because I said, "I go to the Father," for my Father is greater than I.

Peace I leave with you, my peace I give to you ; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. If you abide in me and my words abide in you, you shall ask what you will and it shall be done for you. Hitherto you have asked nothing in my name ; ask and you shall receive, that your joy may be full.

As the Father has loved me, so have I loved you ; abide in my love. If you keep my commandments you shall abide in my love, even as I have kept my Father's commandments and abide in his love ; this is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends, if you do whatever I command you. Henceforth I call you

no more servants (for the servant knows not what his lord does) but friends; for all that I have heard from my Father I have made known to you. You have not chosen me, but I have chosen and appointed you to go and bring forth fruit, fruit that shall endure.

At that day you shall ask nothing of me; and I say not to you that I will pray the Father for you, for the Father himself loves you, because you have loved me and have believed that I came forth from God; yes, I tell you, whatever you shall ask of the Father in my name, he will give it you. This I have told you that in me you may have peace. In the world you shall have tribulation; but be of good cheer: I have overcome the world.

I THANK thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them to babes. Even so, Father, for so it seemed good in thy sight.

Father, the hour is come; glorify thy Son that thy Son also may glorify thee; as thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now,

O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have shown thy name unto the men whom thou gavest me out of the world ; thine they were, and thou gavest them me ; and they have kept thy word. Now they know that all thou hast given me is thine. For I have given them the words which thou gavest me ; and they have received them and have known surely that I came out from thee, and believed that thou didst send me ; and these things I speak in the world that they may have my joy fulfilled in them. I pray for them ; I pray not for the world, but for those whom thou hast given me, for they are thine. And all mine are thine, and thine are mine ; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee.

Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name ; those that thou gavest me I have kept, and none of them is lost, but the son of perdition. I have given them thy word ; and the world has hated them, because they are not of the world, even as I am not. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Make them holy through thy truth ; thy word is truth. As thou hast sent me into the

world, even so have I also sent them; and for their sakes I make myself holy, that they also might be made holy through the truth; and the glory which thou gavest me I have given them, that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Neither pray I for these alone, but for those also who shall believe on me through their word; that they all may be made perfect in one, as we are one; I in them, as thou, Father, art in me and I in thee, that they also may be one in us. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world has not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.

SIT HERE, while I go and pray yonder; my soul is exceeding sorrowful, even unto death; stay here and watch with me.

Now my soul is troubled; what shall I say? Father, save me from this hour. But for this cause I came to this hour. Father, glorify thy name.

O my Father, my Father, all things are possible

to thee; if it be possible, let this cup pass from me. Nevertheless not as I will, but as thou wilt. O my Father, if this cup may not pass away from me except I drink it, thy will be done.

WHY sleep you? rise. What, could you not watch with me one hour? Watch, and pray that you enter not into temptation; the spirit indeed is willing, but the flesh is weak.

Sleep on now and take your rest; it is enough; lo, the hour is come, and the Son of Man is betrayed into the hands of sinners.

Rise, let us be going; lo, he is at hand who betrays me. Friend, why art thou come? Judas, betrayest thou the Son of Man with a kiss?

Whom seek you? I am he. I have told you that I am he; then if it is I whom you seek, let these go their way. Are you come out as against a robber, with swords and clubs to take me? When I sat daily among you teaching in the temple, you did not put out a hand against me; but this is your hour and the power of darkness; what is written must be fulfilled.

Put up thy sword into the sheath; the cup that my Father has given me, shall I not drink it? for all who take the sword shall perish by the sword. Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels? but how then shall the scripture be fulfilled, that it must be thus?

I SPOKE openly to the world ; I always taught in the synagogue and in the temple, to which the Jews always resort ; I have said nothing in secret. Why askest thou me ? ask those who heard me, what I have said to them ; see, they know what I have said. If I tell you, you will not believe ; and if I ask you, you will not answer me, nor let me go. If I have spoken ill, bring witness of it, but if well, why dost thou strike me ?

Do you say that I am he ? I am ; hereafter you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

AM I a king, sayest thou ? Sayest thou this thing of thyself, or did others tell it thee of me ? my kingdom is not of this world. If my kingdom were of this world, my servants would fight that I should not be delivered to the Jews ; but now my kingdom is not from here. To this end was I born and for this cause came I into the world, that I should bear witness to the truth. Every one who is of the truth hears my voice. Thou couldst have no power against me unless it were given thee from above ; therefore he who delivered me to thee has the greater sin.

Daughters of Jerusalem, weep not for me, but weep for yourselves and your children ; for lo, the days are coming when they shall say, " Blessed are

the barren, and the wombs that never bore, and the breasts that never gave suck." Then they shall begin to say to the mountains, "Fall on us," and to the hills, "Cover us." For if they do these things in a green tree, what shall be done in the dry?

FATHER, forgive them, for they know not what they do.

I tell thee of a truth, today thou shalt be with me in Paradise.

Woman, behold thy son.

Behold thy mother.

My God, my God, why hast thou forsaken me?
I thirst.

It is finished; Father, I commend my soul into thy hands

तमसो मा ज्योतिर्गमय

SANTINIKETAN
VISWA BHARATI
LIBRARY

271.99

M19